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221) 13: 10, 17. Jesus has entered upon a popular ministry in Perea.*

222) 13: 14-16. The opposition of the authorities and the replies of Jesus seem to be more pronounced and intense than in the earlier controversies.

223) 13: 14. The reply of the synagogue ruler is a testimony to the reality of the mira-

cle.

224) 13: 11, 16. The woman seems to be regarded as a victim of demoniacal possession.†

225) 13: 18. Jesus saw in the preceding work and its accompanying circumstances an illustration of the growth of the Kingdom both mightily and quietly.

3. Topics for Study.

Some of the most important and related "observations" are collected and organized here for further study.

1) **Signs of the Times.** [Obs. 212-214, 217, 218, 225]: (1) Consider the possibly close relation of the teaching in Lk. 12: 54-59 to 11: 29-36. (2) Observe the general thought—the signs existing are sufficient but are overlooked. (3) Enumerate them, ‡ e. g. (a) John's work, (b) the teaching of Jesus, (c) the political situation, (d) social life. (4) Determine now carefully just what these signs meant. (5) Note the predicted consequences of the neglect of these signs to the nation. (6) Inquire into the realization of (a) that which the signs portended, (b) the result of the national neglect of the signs.

4. Religious Teaching.

Is not the dominating religious thought of this passage that of a *message to dull hearts*? (1) they ought to recognize the meaning of events around them which are calling on them to repent and be reconciled to God (12: 54-13: 5); (2) they will surely be destroyed if they do not do God's will (13: 6-9); (3) they are making the spirit of God's law inoperative while they exalt the letter (13: 14-16); (4) the Kingdom of God will move on in spite of them (13: 18-21).

STUDIES XXXI. AND XXXII.—THE OUTLOOK FOR THE KINGDOM.

LUKE 13: 22-14: 35.

Remark.—It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

* Although Galilee had been abandoned by Him, and Jerusalem had been repeatedly hostile, we infer from Matt. 19: 2, that he was still heard with gladness in Perea; in fact, some such wave of popularity must have preceded the entry into Jerusalem. Riddle, *Luke*, p. 210.

† In the case of the infirm woman we seem to be on the debatable borderland between ordinary diseases and the peculiar class denominated demoniacal. Bruce, *Miraculous Element*, p. 180. Satan is referred to in general terms as the head of the kingdom of evil, physical as well as moral, and no inference may be drawn as to the woman's past habits and character. *Ibid.*, p. 172. We mark that hers was not demoniac possession at all—and yet, though she had not yielded, she had not effectually resisted and so she was "bound" by a "spirit of infirmity," both in body and soul. *Edersheim*, II., 224 (365).

‡ See *Pulpit Com.*, I., pp. 339, 340.

1. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work ; (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

§ 1. Chapter 13 : 22-30.

1. Read over the passage and consider a statement of the subject : *The Question of Salvation.*
2. The important words and phrases for study are : (1) *journeying* (13 : 22), i. e. continuing the journey of 9 : 51 ; (2) *are they few* (13 : 23), (a) because of Jesus' stringent conditions, 12 : 58, 59 ; 13 : 3, (b) because Jesus' followers were so few ? (c) the spirit of the question ? (3) *be saved*, lit. "are being saved" i. e. by being received into the Messianic kingdom on the conditions fixed ; (4) *narrow door* (13 : 24), either (a) repentance, (b) obedience and holiness, (c) the Messiah Jesus, John 10 : 7 ; (5) *shall seek*, i. e. when too late ; (6) *shut to the door* (13 : 25), either (a) for the night, or (b) for the feast ; (7) *whence*, i. e. of what family ? (8) *workers of iniquity* (13 : 27), (a) doers of evil in having been so near the Christ and yet not really accepted him, (b) "those in the employ of and receiving the wages of unrighteousness," Riddle ; (9) *the weeping*, etc. (13 : 28), i. e. the most terrible anguish and despair that has ever been ; (10) *they* (13 : 29), i. e. the Gentiles ? (11) *sit down*, (a) cf. margin, (b) the Messianic feast ; (12) *last . . . first* (13 : 30), (a) the Gentiles and the Jews, (b) the Pharisees and the publicans.
3. A suggested condensation of the thought of this passage is as follows : *Continuing his journey he is asked whether the saved are few and replies, See to it that you by striving gain salvation, for some will be too late. When the door is shut the householder will not admit them, though they urge their acquaintance with him. How great will be the despair when from without you see the Messianic feast enjoyed by the patriarchs and prophets with the Gentiles. Then positions will be reversed indeed.*
4. The student may state what seems to be the important religious thought here.

§ 2. Chapter 13 : 31-35.

1. Decide as to the following subject of the section : *The Warning about Herod and its Answer.*
2. The student may examine the words and phrases here noted : (1) *saying* (13 : 31), (a) was this a genuine message or a fiction of the Pharisees ? (b) consider the purpose of it on either supposition ; (2) *go and say* (13 : 32), bearing of this message on the question above ; (3) *to-day and to-morrow*, i. e. "for a short time" ; (4) *am perfected*, (a) i. e. "reach the goal of this human life of mine," (b) the event referred to ? (5) *I must go* (13 : 33), (a) "it is God's will," (b) "that I for a time keep working" ; (6) *how often* (13 : 34), at what times in the past ? (7) *left unto you* (13 : 35), (a) omit "desolate," (b) i. e. "left by the Lord to you ;" (8) *until ye shall say*, (a) a few weeks later, or (b) at the second coming ? (c) if the latter consider the meaning.

3. Let the student observe the natural divisions of this passage, e. g. (1) vs. 31-33, (2) vs. 34, 35, make out condensed statements of each, and unite them into one statement of the thought.
4. An impressive religious teaching here is the acknowledgment by Jesus himself of the ability of the human will to reject God's proffers of grace.

§ 3. Chapter 14 : 1-6.

1. The student may read the passage and decide as to the subject.
2. (1) *Rulers of the Pharisees* (14 : 1), see John 3 : 1; (2) *to eat bread*, (a) was he invited, or (b) was it a semi-public feast given to the poor? (3) *watching*, a plot? (4) *before him* (14 : 2), was he there by design? (5) *dropsy*, the first case of the kind; (6) *answering* (14 : 3), i. e. their secret device; (7) *held their peace* (14 : 4), why? (8) *draw him up* (14 : 5), legally they had decided that it was not to be done.
3. A condensation of the passage is as follows : *He enters the house of a prominent Pharisee to dine, and is met by a man with the dropsy. Replying to the crafty design, he says, Is it lawful to heal to-day? They do not answer, and he adds, Would you not relieve your own beast? to which they cannot reply.*
4. The student may state the religious teaching of the passage.

§ 4. Chapter 14 : 7-11.

1. Let the student be prepared by a reading of the section to criticise the following subject : *His Suggestion to the Guests.*
2. Among other important words and phrases note (1) *chose out*, (14 : 7), (a) "scrambled for places," (b) they were left to find their seats; (2) *friend* (14 : 10), mark of a warmly favorable feeling; (3) *humbleth himself* (14 : 11), i. e. it must be a real humility.
3. The main thoughts of the passage may be thus expressed : *Beholding the scramble for the best seats, he said, When you are invited out, take the poorest not the best seats, if you would have real honor, when the host shall come to say not "go lower," but "come higher." True humility shall be honored.*
4. A religious thought of the passage lies in the manifestation of the wisdom of cultivating a modest and humble attitude of mind.

§ 5. Chapter 14 : 12-14.

1. Read and note the subject : *His Suggestion to the Host.*
2. Study (1) *shall be recompensed* (14 : 14), which was probably the purpose of the feast; (2) *resurrection*, (a) first use of the word in the discourses of Jesus, (b) acceptance of the Pharisaic standpoint.
3. The following is a statement of the thought : *He advises the host to invite to a feast of this kind not those who are able to repay him, but those who are not so able, for then the reward will come from God at the resurrection.*
4. The student may determine the religious thought.

§ 6. Chapter 14 : 15-24.

1. The following phrase is suggested to serve as the subject : *Parable of the refused Feast and the welcome Guests.*

2. The student may study the following words and phrases : (1) *he said* (14 : 15), his motive ? (2) *eat bread, etc.* ; (3) *certain man* (14 : 16) ; (4) *servant* (14 : 17) ; (5) *with one consent* (14 : 18) ; (6) *streets and lanes* (14 : 21) ; (7) *highways and hedges* (14 : 23) ; (8) *constrain* ; (9) *none . . . shall taste* (14 : 24).
3. The student may criticise and improve upon the following statement of the thought : *A guest said, Happy are those who feast in the Kingdom of God. He replied, A certain man invited some guests to a great feast, and they all declined to come because of other engagements. He indignantly ordered his servants to gather in the common people, and even homeless tramps, to enjoy the feast, declaring that the others should not be received.*
4. The great religious thought here lies in the fact that while those who have the best right to God's favor refuse it, He will admit all to enjoy it.

§ 7. Chapter 14 : 25-35.

1. Let the student examine carefully the following statement of the subject : *The Conditions of Discipleship.*
2. (1) *His own life* (14 : 26), (a) meaning "his own self-satisfaction," (b) throws light on the meaning of *hateth*, etc. ; (2) *have wherewith*, etc., (14 : 28), (a) does any one have enough ? (b) then he must renounce himself and all that he has, cf. v. 26 ; (3) *whether he is able* (14 : 31), (a) is any one able ? (b) then he must make peace by surrendering ; (c) to whom, God or Satan ? (4) *so therefore* (14 : 33), (a) conclusion of the whole, (b) throwing light on the preceding parables, (c) one must renounce self to be acceptable to God and able to follow Christ ; (5) *salt . . . savor* (14 : 34), that which makes a Christian profession valuable is the self-renunciation of v. 33.
3. A condensed expression for the contents of the section is : *He tells the multitudes that they must renounce everything that might stand in the way of following him and endure everything if they would be disciples. Self-renunciation is the only way to succeed in becoming a thorough disciple. It is the only way to come into agreement with God. It is the element in discipleship which makes it valuable.*
4. The prominent thing to be considered here in the religious teaching is the importance of beginning discipleship to Jesus the Christ with renouncing self.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) The **Contents.** The following table of the contents of the passage is to be carefully examined.

THE OUTLOOK FOR THE KINGDOM.

- § 1. THE QUESTION OF SALVATION.
- § 2. THE WARNING ABOUT HEROD AND ITS ANSWER.
- § 3. HEALING AT A SABBATH FEAST.
- § 4. THE SUGGESTION TO THE GUESTS.
- § 5. THE SUGGESTION TO THE HOST.
- § 6. PARABLE OF THE REFUSED FEAST AND THE WELCOME GUESTS.
- § 7. THE CONDITIONS OF DISCIPLESHIP.

- 2) **The Summary.** The student will compare the following "summary" with the Scripture passage, with a view to criticism and improvement: *As he journeys on, Jesus replies to questioners about the small number of the saved in the Kingdom of God by reminding them of the need for personal endeavor, lest they be left out and others admitted there. To a warning about Herod brought by Pharisees, he replies, My work will go on here longer, and that fox cannot stop it, for it is at Jerusalem, which has rejected me, that I must die. At a Sabbath feast he heals a dropsied man, advises guests to be humble if they would have honor, advises the host to invite the poor if he would gain merit with God, tells them that God will receive the outcasts and the poor if the chosen ones will not accept his favor. He warns multitudes that one must renounce self to be worth anything as his disciple.*

2. Observations upon the Material.

- 226) 13 : 23. The question seems to have been asked in view of the small number of Jesus' followers.
- 227) 13 : 25-27. There were those who had an external relation to Jesus the Christ without any real spiritual attachment to him: this would not avail for salvation.
- 228) 13 : 29 ; 14 : 21-23. Jesus teaches that others will occupy the place in the Messianic kingdom, from which the chosen people will be excluded.
- 229) 13 : 31. It is a question whether the message from Herod was an invention of the Pharisees.*
- 230) 13 : 33. Jesus expects to suffer death at Jerusalem.
- 231) 13 : 34, 35. The reason for the rejection of the theocracy is that they are unwilling to accept Jesus as the Christ.
- 232) 14 : 3. Jesus takes the initiative in this case, and the Pharisees are silent.
- 233) 14 : 7. This seems to have been a semi-public feast at which there was a scramble for seats.
- 234) 14 : 8-11. Jesus argues that from their selfish point of view it was worth while to be modest.†
- 235) 14 : 12. The inference is that this class of guests was bidden to this feast.
- 236) 14 : 13, 14. Taking the Pharisee's purpose in giving this feast, Jesus urges a better way to gain merit.‡
- 237) 14 : 18-20. The invited guests by being preoccupied with other pursuits show their indifference to the invitation.
- 238) 14 : 21-23. The most degraded of the people are not only welcome but urged to come to the feast.
- 239) 14 : 25, 26. Jesus understood and tested the enthusiasm of the multitudes.
- 240) 14 : 33. The fundamental condition of discipleship is here plainly stated to be self-renunciation.

3. Topics for Study.

- 1) **Sabbath Controversies.** [Obs. 222-224, 232]: The student may compare the scenes of Lk. 13 : 14-17 ; 14 : 1-6 with the experiences of the Galilean Ministry in Sabbath controversy (e. g. Lk. 6 : 1-11) to consider the resemblances and differences.§

* Probably the danger of which these Pharisees spoke may have been real enough, and from their secret intrigues with Herod they might have special reasons for knowing of such. But their suggestion that Jesus should depart could only have proceeded from a wish to get Him out of Perea.—*Edersheim*, II., 301, (418).

† See other explanations of the passage in Plumptre, *Luke*, p. 239. Looking at things from even the low standard of the hypocrite's morals, humility has its uses. Then, having glorified humility in a way that even they could understand, He glides from the sordid picture into a general reflection on the worth of the virtue for the whole of life.—*Lindsay*, p. 180.

‡ The Sabbath feast, given to those who did not need it, had more of ostentation than of piety in it. As a good deed, meant to win merit, it was a mistake, which Jesus with gentle irony corrects. *Lindsay*, p. 180.

§ *Edersheim*, II., p. 223, 303 (364, 419) has some observations on the subject.

- 2) The Sentence of Condemnation.** [Obs. 227, 228, 237-240]: (1) Recall the teaching in 12 : 54-59 ; 13 : 1-9. (2) Study carefully 13 : 25-30, noting (a) the two elements, rejection of one and the coming in of the other, (b) who is meant by these parties? (3) Observe the clear statement of 13 : 34, 35. (4) Make a careful study of 14 : 15-24, and consider (a) the persons invited in each case, (b) the essential ground of refusal, (c) the rejection of the guests first invited, (d) the general teaching of the parable. (5) Having made these detailed studies, now gather up the whole into a compact statement. (6) In the light of the foregoing, study 14 : 25-35, and find reasons for the connection of these vs. with it. (7) Consider the severe judicial character of this teaching in the light of the Perean ministry as intermediate between the work in Galilee and the suffering at Jerusalem.

4. Religious Teaching.

May not the great religious thought of the passage be regarded as *Self-Renunciation the one needful condition of discipleship*? Study the thought in the light of the following points. (1) The lack of this was the reason for the condemnation of the Jewish people (13 : 26, 27) ; (2) it was the consciousness of this want of everything, which made the persons of 14 : 21-23 acceptable ; (3) the danger of fancied self-renunciation which is after all self-satisfaction, e. g. monasticism ; (4) one is totally useless as a disciple unless he practices it (14 : 34, 35) ; (5) it is the only source of peace with God (14 : 32) ; (6) the student may suggest other considerations.